/158 cont./

252 reproduced here (Fig. 2, C /see p. 150/). These stoves are well
352 contained; they are always to the right of the entry against the wall.
252 They are provided with holes for the pots and with a compartment
352 where the stores of taquia, i.e., of dried excrement, are kept. As
372 this substance is the chief fuel on the altiplano and has been through-
237 out time, the use of these stoves, an equivalent of which exists in no other region of South America, is self-explanatory. This dried excrement burns with difficulty on an open fire, and like wood (Yup) it is too rare to allow the least heat which emanates from it to
252 be lost. It is hence because of the material and from considerations
352 of economy that the Indians of the altiplano arrived at the idea of
175 constructing these stoves, which are certainly very old since Cobo (1)

[113]

1. Cobo (Bernabé), Historia del nuevo mundo /History of the New World/, for... of the Society of Jesus, published for the first time with notes and other illustrations by D. Marcos Jiménez de la Espada. Seville, 1893. "In all the houses, however small they may be, there is its cook stove behind the door, which is made of a small clay stove no higher than a handbreadth, closed on all sides, with a small mouth through which they feed the fire, and in the upper part, two or three round holes, where they set the pots. With this they use very little fuel, because they never put in more than two small sticks by the ends, and as they are being burned they are fed in, so that there is more fuel used in one of our cook stoves than in 20 stoves of the Indians."

Carangas—
Chipaya

/158 cont./

252 who mentions them seems to consider them as /159/ indigenous.
352 The smoke escapes through the door, but in some huts, not very
[175] many it is true, a hole in the wall facilitates ventilation.

513 Enormous wool blankets (ču̯si), extremely heavy, take the place of beds. They are warm enough for one to suffice to cover for the night two or three people, who roll themselves in them. At
513 the beginning of the seventeenth century these blankets were in
175 general use on the altiplano. "The bed which the people of the Sierra and the cold lands use," Cobo tells us, "is a large blanket called a chusi, which is spread on the ground. One half serves as a mattress and the other, which they pull up from the foot end, as a
[177] blanket or sheet. All the inhabitants of one house, fathers and sons, sleep in one blanket, although now under the influence of civilization
351 they are beginning to have separate beds." The present-day Andean Indians sleep on earth benches which are altogether lacking in
[174] Chipaya. One might conclude from this that they were unknown in pre-Columbian times and that they are only a crude imitation of European beds.

In some Čipaya huts one can find a wobbly table made of
[178] old boxes. The Čipaya use them only as an altar on which to place the heads of sacrificed animals or coca that they offer their guests when they celebrate a festival at home. Outside of these occasions the tables have no use.

Several wooden pegs thrust into the wall serve as pegs for clothes. The few articles to be seen are arranged in niches contrived in the wall or on small whatnots of earth shaped like swallows' nests (Fig. 2, F /see p. 150/).

354 To illuminate the always very dark interior of their huts, the Čipaya have tallow candles or, more frequently, very primitive small lamps: bowls (ču̯a), full of tallow in which a wick of wool
[177] burns. This apparatus, which gives them only feeble light, has the Spanish name mecha, a practically certain indication that the idea came to them from the Creoles.

Carangas — Chipaya

/170 cont./

294 286 These shirts[1] are woven on old native looms according to a process which I would not be able to describe in a better way than through the words of the old Spanish chronicler, Cobo (1): "Over the

1. Historia del nuevo mundo, Vol. IV, p. 160.

guaras (loincloth) the Indians put on an article of clothing without sleeve or collar, which they call uncu and we camiseta because of its resemblance to our shirts. Each of these garments is separately woven, for they do not know about making long strips of cloth as we do and then cutting them. The fabric from which they make this shirt is like a piece of ticking. It is three palmes /handbreadths/ wide and two varas (about 1.65 meters) long. They make the neck opening on the loom itself so that they will not have to cut it; when they take it off the loom they have nothing to do but fold it and sew the sides with the same thread they used for weaving, exactly as if it were a sack. They are careful to leave a space open on the sewn-up sides for the arms. This garment falls down to three or four fingers more or less above the knees." Cobo would have been able to complete his description, otherwise so exact, by adding that from the neck opening (ir(a)-kʸora), the thread of the weft, which has ended up in the middle of the cloth, is made to come back on itself. Proceeding thus on both sides for a certain length, the desired slit is obtained. Among the Čipaya the edges are crudely embroidered with yellow thread, the same moreover as the one which is used to sew the two sides of the shirt. The sewing stitches are treated as ornamentation.

291 [175] /171/ Early travelers often mention the cloak when they describe the attire of the highlanders of Peru and Bolivia. This garment has completely disappeared from this region, vanquished by the poncho which, in contrast, is not in evidence either in the sixteenth or the seventeenth centuries. In Chipaya the cloak (1)

[1 [i.e., The men's shirts made of stiff woolen cloth - Analyst]

/29/

121 In several previous works we have cited a series of his-
175 toric documents on the Uru.

Some of these documents were published by Créqui-Montfort and Rivet in their study on "La langue uru ou Pukina /The Uru or Puquina Language/," which appeared in the Journal de la Société des Américanistes de Paris, XVII, XVIII, and XIX, 1925, 1927.

Others are unpublished or were published individually in hard-to-obtain periodicals.

It seemed to us necessary, as a sequel to Créqui-Montfort's and Rivet's work, to publish the texts of some of these documents. We were unable to reproduce them in their entirety, but we extracted from them the chief passages concerning the Uru.

For other, recent works, we have merely listed bibliographic references.

Notes on the Uru

101 The Uru give themselves the name of Kot'sufis, "people of the Lake." In old tales they are sometimes called uchumi (ouchoumi), a personal pronoun of the first person plural with an exclusive sense, meaning in their language "we, the like of us" as opposed to other men. The name ochozuma, found in Father de la Calancha's chronicle, corresponds to uchumi sufis (ouchoumi soufis), literally "our people" or "we, our kind of people," as opposed to other peoples. The Uru call other men toxs'naka, "different people," or kont'sun'chay, "dry men," "land people." Similarly, Aymaricized fishermen call Aymara agriculturalists huaña hake, also /meaning/ "dry men."

The Aymara of the settlements call their Uru neighbors /30/ uru or uro (ourou, ouro), giving the second u a sound

[16th Century]

/30 cont./

101 between ou and o /French sounds/; or else urito (ourito), an affectionate diminutive, or chana wawa, "younger children." But at the same time they give them the contemptuous name of hosle or huslé, "bastard," without father or master," or on the other hand the very respectful one of haké waka, "sacred men."

The fishermen of Lake Titicaca are called by the other natives uru, uro, kotá-haké ("men of the Lake"), uma-hake ("water men"), and chaika-uira ("fishermen") in Aymara; laguneros /"lake men"/ in Spanish; uru, uru-kuna ("Uru men"), cocha kuna ("men of the Lake"), kocha-la ("those who go on the lake"), in Quechua.

Documents of the Spanish Chroniclers

101 Morua (Fr. Martin de)
175 ...but since the peoples of Peru are many, very different in appearance /forma/ and language, according to the bigness of the region and province, they did not all live in the same manner nor did they have the same customs, but in some parts some are very slow and dull, as in Collao and other areas;
[131] because some lived close to the great lake of Titicaca and
[262] subsisted on the totora and fish that were found in the lake, and these were called Uros, and their descendants exist today, and of the others, Collas and Puquinas, some of them or generally most raise livestock, and some live near the said
175 lake, intermixed with the said Uros; and these eat raw fish,
[262] which they catch with rafts made of totoras; and they wore
[501] clothes made of common reed-grass, which they reaped and
[291] cut on the lake shore and wove like mats, and with it they
[294] made a sort of jacket which they were accustomed to wear;
[241] and they do not sow anything, nor do they trouble to make
[342] houses, but they merely subsist on plants, although there also
[222] exists among them a seed similar to mijo, which grows on

[16th Century]

/30 cont./

[175] its own, without cultivation, and which they call quinua [222] /quinoa/ or canagua; all of these Indians are fond of and eat the [262] leaf of same.... /Translated from the Spanish./

(Historia del origen y genealogía real de los Reyes Incas del Peru /History of the Origin and Royal Genealogy of the Inca Kings of Peru/, 1590, Constantino Bayle edition, Madrid, 1946, p. 214.)

[648] /31/...The Uros were Indians that the Inca sent for when [707] the army was short, and they were compelled to follow the [726] flags, not knowing even how to hold a bow; they went into battle almost without weapons and they and some of the Puquinas were killed like flies; because they had no military training, they let themselves be killed like animals. /Translated from the Spanish./

(Ibidem, p. 184.)

Garcilaso de la Vega

[181] ...and thus the Puquina, Colla, Uru, and Yunca Indians, and other nations that are crude and dull, and owing to their crudeness, even speak their own languages poorly.... /Translated from the Spanish./

(Primera parte de los Comentarios Reales /First part of the Royal Commentaries/..., VII, Chap. 4.)

Oliva (Rev. Father Anello)

[181] ...(Sinchi Roca) ordered that...useless people, as the [648] Uros were, who are ignorant and useless, should each one of [651] them gather one reed tube full of lice each month, so that no one should be idle..../Translated from the Spanish./

(Historia del Reino y Provincias del Perú, de sus Incas Reyes /History of the Kingdom and Provinces of Peru, of its Inca Kings/..., 1598. 1895 edition, Lima.)

Ramirez (Baltasar)

[131] The Uro Indians are a people who live on lakes, such as the lake of Chuquito and that of Paria, and in other parts.

[16th Century]

/31 cont./

175 [342] They build their houses on the water on rafts of hay or rushes, which in Peru are called totora and in New Spain tule....

...They subsist on the fish of the lakes, which is abundant, [262] although not very good....They dress badly and eat, aside [181] from fish, what they can steal from their neighbors on land; they are crude and coarse and almost bestial people. They [648] were not accustomed to pay tribute or service; and on a general [65] visit that Don Francisco de Toledo made he had them entered in a tax register and settled off the water, and thus they now pay tribute and service and live under the Church and in some order..../Translated from the Spanish./

(Descripción del Reyno del Perú /Description of the Kingdom of Peru/..., 1597. Quoted by Victor M. Maurtua: Juicio de limites entre el Perú y Bolivia /Arbitration of boundaries between Peru and Bolivia/, Barcelona, 1906, I, 295-296.)

/32/ Herrera (Antonio de)

[824] ...in (this lake of Titicaca) there grow large quantities of a reed which they call totora, which is fodder for horses and pigs, and which the Uro Indians use to make houses and boats [101] and for food, and whatever else they need. These Uros are so wild, that when asked who they were, they replied that they were not men, but Uros, as though they were another species of animals..../Translated from the Spanish./

(Historia general de los hechos de los Castellanos en las Islas y /General History of the Deeds of the Castilians in the Islands and/..., Madrid, 1601-1615, III, 5th decade, p. 92.)

Acosta (Father José de)

[133] Into this lake (Titicaca) flow ten voluminous rivers, it has only one outlet and not a very large one, although it is said to be extremely deep; over which it is not possible to build a bridge, owing to the depth and breadth of the water, nor to cross over in a boat, owing to the fierceness of the current, according to what they say.

[16th Century]

/32 cont./

●175 according to what they say. It[1] is crossed on a remarkable
[491] contrivance, peculiar to the Indies, a straw bridge placed on
[824] the water itself, which is of such light material that it does not sink, and it is a very safe and easy crossing...there grow large quantities of a type of reed that the Indians call totora, which they use for a thousand things, because it is food for pigs and for horses, and for the people themselves; and with it they make house and fire, and boat and whatever is needed;
[101] so much do the Uros find in their totora. These Uros are so brutish that they themselves do not regard themselves as men. It is said of them that when asked what people they were they replied that they were not men but Uros, as though this were
[361] another class of animals. Entire pueblos of Uros were found living on the lake, on their totora rafts, joined together and fastened to some large rock, and they may fetch themselves off from there and move a whole pueblo to another location; and thus when sought today where they were yesterday, no trace of them is to be found, or of their pueblo..../Translated from the Spanish./

(Historia natural y moral de las Indias /Natural and Moral History of the Indies/, 1590. Book II, Chap. VI.)

Noticia sobre los Indios Uros en un Memorial de la Epoca del Virrey Toledo /Note on the Uro Indians in a Memorial of the Epoch of the Toledo Viceroy/.

175
648
[511] The Inca, being below Lima, sent one of his captains, called Casiracapa, to those heights with many men, to survey the land and recount to him what he saw there, /33/ and while traveling through the land he came across some people whose dwellings were like those of animals, and who lived in them like brutish animals, around a large Lake, naked, and eating nothing but roots of plants that grew in the Lake, and some Fish if they caught it, and when the Captain saw these people,
[728] he recounted the fact to the Inca and was sent by him to re-
[519] move them from the Lake and resettle them among the

[1] [i.e., Lake Titicaca outlet--Analyst]

[16th Century]

/33 cont./

175 Neighboring Pueblos, and he removed and resettled them:
648 The damage they caused in the places where they were /re-
728 settled/ was such, since they stole all they could, that the
579 inhabitants, unable to bear with it, asked Casiracapa to rid them of those people, because they robbed them, ate their livestock, and were not useful in any way whatsoever; the Captain advised the Inca of this and he was ordered to return them to the Lake from which he had removed them, and to threaten them with the death penalty if they were to leave it;
[101] these people of whom I speak are called Uros, the lake where
[131] they were found is that of Paria where they are now plying their old trade, which is to steal and to eat; some have set up small
[262] villages, and they go out to steal, and it is astonishing what is said of these Indians, that they steal from the herders who live there a haul of pigs and eat it in one night, which if so many people did not attest to it would not be believable; I have ascertained that three Indians stole 12 sheep from the area and ate them in two days without leaving anything usable: they are infidels in addition, Your Excellency would perform a great service to Our Lord by removing them from there so
[356] that they and their descendants might become Christians, and giving them lodgings of some sort because their foul dwellings defy description. /Translated from the Spanish./

(Document contributed by Dr. Raul Porras Barrenechea.)

175 Visita de los Indios de la Provincia de Chuquito que estan en cabeza de S. M. Lima, 1568. /Visit of the Indians of the Province of Chuquito Who Are on the Register of H. M. Lima, 1568/.

[14] This document from the General Archives of the Indies in Seville (A.G.I.), Justicia section, File No. 479, was analyzed by Marie Helmer in these Travaux, III, pp. 115-150, 1951.

[16th Century]

/33 cont./

175 Repartimiento general de los Indios que se an de ocupar en la labor de las Minas y beneficio de los ingenios lamas y relaves de la Villa Imperial de Potosi, con las /34/ ordenanzas que en ello se an de quedar, fechas por el Escmo, Senor Don Francisco de Toledo, Virrey que fue de estos reinos /General Repartimiento of the Indians who are to be employed in work in the Mines and labor in connection with the mills, llamas, and metal sweepings of the Imperial Town of Potosi, with the ordinances that are to apply to it, ussed by his Excellency, Señor Don Francisco de Toledo, when Viceroy of these kingdoms/ (Lima, 16 August 1578).

175 162 This text gives two successive censuses, one in 1578, the other in 1596.

[648] [466] For the work in Potosi two Uro mitayos were the equivalent of one Aymara mitayo, whence this information on the number of Uros in the census of the population of 16 provinces subject to the mita, forced labor/.

	1573		1596
Urus:	2.558	Paria (Poopo)	3,038
	37	Pune	62
	400	Quillagas y Asanaquis	400
	581	Aullagas y Uruquillas	581
	53	Urinoca	53
	2..	Andamarca y Colquemarca (Carangas)	260
	100	Totora	100
	302	Chuquicota y Sanaya	302
	147	Machaca la chica	147
	81	Machaca la grande	1 1
	136	Viacha	?
	203	Tiaguanaco	?

[16th Century]

/34 cont./

1578			1596
175 162			
632	"	Guaki	632
58	"	Copacabana	88
380	"	Puno	380
245	"	Paucarcolla	240
419	"	Capachica	515
242	"	Moho y Conima	141
350	"	Carabuco	—
162	"	Guaicho	—
442	"	Hachacache	442
44	"	Guarina	?
58	"	Caracoto	108
120	"	Juliaca	120
59	"	Nicasio	159
79	"	Ayaivi y Chuchero	49
230	"	Lampa de Esquivel	231
23	"	Lampa de Xare	25
141	"	Canavilla	141
210	"	Cavana	216
210	"	Atuncolla	210
276	"	Mañasso	276
75	"	Horuro	75
149	"	Arapa	149
589	"	Samany Susi	589
275	"	Taraco	265
91	"	Azangaro	91
46	"	Caxiguana	46
128	"	Chupa	128
/35/ 94	in	Achaya	98
—	"	Carauco	44
—	"	Numa	22
—	"	Coata	448

/Table given in Spanish./

(Document contributed by Miss Marie Helmer.)

[16th Century]

A
U /35 cont./

175 Machuca (Juan Lozano)
162 ...In the bay of Atacama, where the port (Cobija) is, there are 400 Uro Indian fishermen....Likewise in the city district and environs of Tarapaca, which extends from the port of Pisagua and Hique-Hique, where there are Uro Indian fishermen, to the port of Loa, there are many mines....The repartimiento of the heirs of Lucas Martin Begaso is under the jurisdiction of the city of Arequipa and there must be some 2,000 Aymara Indians and more than 1,000 Uro Indian fishermen in the said territory..../Translated from the Spanish./

(Relaciones geográficas de Indias /Geographic Reports on the Indies/, II, Appendices, pp. XXV, XXVI, and XXVII.)

U
175 Aside from the 4,000 Aymara Indians of Lipez, there
162 were in this repartimiento another 1,000 Uro Indians, a poor
433 people who neither sow nor reap and who subsist on the hunting
735 of guanacos and vicuñas and on fish and roots found in the
A marshes, which they call coroma; and herewith the 4,000
175 Aymara Indians claim poverty, because while rich in native
162 livestock and reaping and sowing and conducting trade and
433 barter in this town of Potosi, Tarapaca, and Atacama, and
735 founding many metals, which they extract from the mines,
A they excuse themselves from paying tribute to H. M. under
[648] pretext of being poor, like the 1,000 Uro Indians who truly
[651] are..../Translated from the Spanish./

(Ibidem, Appendix 3.)

U
Jujuy Archives
175 Dr. Ernesto Sourrouille, in the historic studies he carried
127 out in the Jujuy archives and with private documents (testa-
[131] ments, grants, etc.) told me, that at the western source of the Orosmayo River, in the Department of Santa Catalina, south of the Cerro Esmoraca, there lived a tribe of Uro Indians like those who share a boundary with the Atacamas..../Translated from the Spanish./

[16th - 17th Centuries]

/35 cont./

175 (Juan Alfonso Carrizo, Cancionero popular de Jujuy /Book of Popular Songs of Jujuy/, p. XV, Tucuman, 1935.)

/36/ Calancha (Father Antonio de la)

In his Cronica moralizada /Moral Chronicle/ of the order of St. Augustine, Father de la Calancha speaks at length and in several passages of the Uru.

[162] [181] In the Province of Paria which the illustrious benefactor Lorenço de Aldana gave us...; the largest number of Indians who inhabit it are Uro Indians, the most ignorant people of Peru, obscene and dark-skinned /renegrida/ they eat raw meat, lived on Lakes, and only like marshy country. The chief [103] pueblos in this Province are Paria or Challacollo. /Translated from the Spanish./

(Volume I, p. 353.)

[162] [197] [181] This pueblo (of Challacollo) had 2,400 tax-paying Indians who were being catechized by our Order.... These are crude Uro Indians, without breeding, dark-skinned /renegrida/, without cleanliness, enemies of social intercourse, and not at all [226] prone to the cult of our faith; for subsistence and gain they fish [342] in the lake of Paria...those who live on land /do so/ in sepultures underground owing to the cold, and when they live on the lake, their houses are on platforms and cattails...the [137] Uro Indians are born, grow up, and live on this lake over the water on the cattails, which here are called totorales, and which are very thick, and with this kind of light rushes, here [291] they live with no clothes or coverings (and this in a very cold [197] land) than some mats of these cattails....Their language is the most obscure, disjointed, and crude of all in Peru, entirely guttural, and it cannot be written without great confusion. [103] [197] There is another pueblo that is called Capinota, and it is a Priory with a subsidiary church of Uro Indians called Charamoco where the teaching religious of Itapaya teaches since he is only one league away....There is another pueblo four leagues

[17th Century]

175 /36 cont./ There is another pueblo four leagues
361 east-west of Challacollo called Toledo, whose Indians are
103 resplendent, skillful, courteous..., these Indians came from
648 other Provinces and the Inca settled them there, to become masters of those Uros, but he could not (as neither could the religious) use soap to whiten an Ethiopian: they are somewhat less crude, but they are still without breeding....

497 ...How many times did our religious, at the peril of their lives (owing not to the depth of the water but to the thickness of the totora) go to save Indians of over 30 and 40 years of age who were unbaptized and who had never come to a town....
171 Their idolatries are to worship the sun and this lake....They
262 are inclined to steal...they are wolves because they will eat
142 a raw sheep and they wear the nail of the right thumb so long
309 and so sharp /37/ that they can tear it up without need of a
181 knife....For years I heard it said in that Province, like a refrain: "From the Uro Indian, no man is safe..../Translated from the Spanish./

(Ibid., I, 650-651.)

101 In the second volume La Calancha mentions the Uros of
131 Titicaca under the name of Ochozumas. These Indians were centered in the totora beds of the Desaguadero /"outlet"/ and on the small island of Simillake.

423 ...They are lords of this totora bed, they have it all
489 defiled, and they have made passageways, and hidden paths
226 throughout, and they set deadly ambushes for those who, unaware of the hidden spot, dare to enter the totora bed, as we
175 shall see later. These Ochozuma Indians, in the safety of this
72 cover, have dared in former years to commit great misdeeds, robbing, laying waste neighboring pueblos and ranches, stealing livestock, clothing, and whatever else they could lay their hands on. These last few months their audacity has been great, they made forays openly and in the light of day, into the pueblo of Guaqui, seat of the corregidor of the Pacages, so that the region was terrified, and the royal road of these realms was unsafe..../Translated from the Spanish./

[16th-19th Centuries]

/37 cont./

● 175 701 721 648 Nearly all of this first book of Chapter XVII is devoted to the great rebellion of these Indians, led by mestizos or Spanish bandits, like their last chief, a certain... "Don Pedro Laine, a fierce and bold man, the son of the Auditor /Contador/ Ansa, who is regarded by them as a great sorcerer.../cited in Spanish/."

(Crónica moralizada de la Orden de San Agustin en el Perú /Moral Chronicle of the Order of Saint Augustine in Peru/. Lima, 1653. Vol. II, Chap. XVII, First Book.)

195 Diligencias e informaciones hechas para sacar de la isla del Choro y del Paraje de Villivilli en el Lago Poopo a los indios sus habitantes, considerados como infieles y pernicioso /Measures and inquiries carried out to remove from the island of Choro and the region of Villivilli in Lake Poopo their Indian inhabitants, regarded as being infidels and destructive./

[131] Report made by General Don Francisco García Picado, Corregidor and Lord Chief Justice of Oruro, at the request of the Duke de la Palata, Viceroy of Peru, on the existence of savage Indians on Paria Lake.

[197] Among the witnesses whose testimony was gathered by the commissioners /Commissaires/ we find..."the Teaching [635] Father Fray Nicolas de Loayza, a religious of the Order of Our Father Saint Augustine...of Chacacollo, the principal [164] pueblo of the district of the corregidor of the province /38/ of Paria, and of its native Indians called Urus, and of some outsiders who live in said pueblo and the neighboring areas under its authority...a person who has known them for 35 [197] years and has more than sufficient experience...teaching them the Christian doctrine in three languages: the general one, Aymara, and their own mother tongue, which they call Ura.../cited in Spanish/."

(Document partly published in the Revista del Instituto de Sociología Boliviana in Sucre, by Gunnar Mendoza L. under

/38 cont./

U 175 the title: "Posición geográfica de los indios Urus en el Lago Poopo /Geographic Location of the Uru Indians on Lake Poopo/," III, No. 3, 50-65, 1943-44. This document was made known to us by Dr. Guillermo Francovich, at the time Rector of the University of Sucre.)

A 175 197 Ludovico Bertonio

The (words) listed here are peculiar to the Aymara of this Lupaca Province....But not on this account should one judge that this vocabulary will be of use only to the priests and other persons who reside in the Province of Chucuyto, and among the Lupaca Indians, because without any doubt wherever the Aymara language is spoken, and in the whole nation of Aymara Indians...because the Aymara nation, although spread out in many and various Provinces, is very similar in language, and manner of speech generally, and thus he who knows well this Lupaca language will without difficulty understand the Indians of other Provinces...except for a few special words, very few, as we have said.

A [361] ...It is certain that in this Aymara nation, if we count the small ones and the large ones, there are more than 1,000 A [1997] pueblos or slightly less. Let us see now how many are the preachers who, knowing this language well, with the necessary clarity and proficiency, teach the Gospel. I would not be far wrong if I stated that they are barely 20.../Translated from the Spanish./

(Vocabulario de la Lengua aymara.../Vocabulary of the Aymara Language/, printed in the house of the Compañia de Jesus de Juli, a pueblo in the Province of Chucuito. By Francisco del Canto, 1612; preface A1 and A2.)

U 175 3 6 511 Lizarraga

...This province (Omasuyo) is heavily populated, and most are Puquinas; they are well favored /son recios/ with

[16th-17th Centuries]

/38 cont./

175 [161] [131] [511] native livestock, and in addition they share in more maize and wheat than those of other parts, because of /39/ having on their left the province of Larecaja, abundant in both.... /Translated from the Spanish./

(Descripción colonial /Colonial Account/. Biblioteca Argentina, XIII-XIV, Buenos Aires, 1916, I, 227.)

Constituciones sinodales del Obispado del Cuzco, expedidas el 29 de Setiembre de 1951, por el Illmo Sr. D. Fr. Gregorio de Montalvo /Synodical Rules of the Diocese of Cuzco, issued on 29 September 1951 by the Illustrious Don Fr. Gregorio de Montalvo/.

175 [799] [199] ...Because in many pueblos of this our Diocese as a rule all Indian women, or most of them and some of the Indian men, do not understand the Quechua language, but rather Aymara or Puquina, and for this reason do not know the mysteries of our Faith, and do not confess their whole life, not even at the hour of death, in order to remedy this we order that all parish priests among the Indians, in accordance with the mandate of the third Council, should hear confessions in the language peculiar to their parish, /whether/ Quechua, Aymara, or Puquina, and because this is so different in each pueblo where said language is spoken, within a year of their being appointed to said parishes, they should prepare with the help of Indians who know Spanish /ladinos/ a short Confession and Catechism wherewith to confess and instruct these persons, which they must do under penalty of 20 pesos the first time and twice as much the second, being warned that they will even be deprived of their parishes, if they are negligent in this respect..../Translated from the Spanish./

Statement of the Bishop of Cuzco, D. Antonio de la Raya, charging the Jesuits on 12 March 1549 to give examinations to clergymen applying for Indian parishes:

4:Vellard--15 D.E-4.5 (no date) 1959-1960 SF24 Urs SF24

[16th -17th Centuries]

/39 cont./

...Because in like manner it is necessary that the said Aymara and Poquina languages should be taught in this city, since they are spoken in many parts of this diocese and there are great deficiencies in the administration of the holy sacraments because the priests do not know them..../Translated from the Spanish./

Constituciones Sinodales del Obispado de Arequipa hechas y ordenadas por el Illmo. y Revdo. Señor D. Pedro de Villagomez, Obispo de la Santa Iglesia de Arequipa, en el primero Synodo que se celebró en dicho Obispado que fue por el ano de 1638 /Synodical Rules of the Diocese of Arequipa, issued and ordained by the Illustrious and Reverend D. Pedro de Villagomez, Bishop of the Holy Church of Arequipa, in the first Synod held in said Diocese, which took place in the year 1638/.

/40/ ...The Catechism must be taught in the Poquina language. Needful that in some parishes of the Diocese the Poquina language is spoken, therefore, in conformance with the disposition of the law and of the Provincial Council, and having made inquiries as to who is most familiar with this language, we entrust the translation and interpretation of the Catechism which the said Council ordered to be published in the said first two languages (Quechua and Aymara), to Dr. D. Alvaro Mogrovejo, curate of the curacy /doctrina/ of the Zarumas, and to Dr. Miguel de Arana, curate of the Habaya and Locumba curacy, so that they may translate it into the Poquina language..../Translated from the Spanish./

(Book I, f. 17, Chap. V.)

...in the Catechism of the Lima Council no prayers were included for the adoration of the Blessed Sacrament, and so that the Indians may learn them, they are ordered to be included here, in the two languages, and to be translated also into Poquina, that is to say, one for the elevation of the Host and one for that of the Chalice..../Translated from the Spanish./

Articles--16 D.C.-A.1 (no date) 1910-1970 1926 thru 1926

[163 - 193 (cultures)]

/90 cont./

● 195 (Manuscritos peruanos en bibliotecas del extranjero /Peruvian Manuscripts in Foreign Libraries/, published by Ruben Vargas Ugarte. 1935. Vol. I, pp. 270-71.)

Report on the Province of the Pacaxes

...and when the Inca ruled and conquered this Province of the Pacaxes they caused the Uro Indians to leave the vicinity of the water, and made them live with the Aymaras and taught them to live on and cultivate the land, and ordered them to pay tribute of fish and to make straw hangers. Since they were very crude people, they did not order them, as they usually did, to worship the sun and serve it; and through the contact they have had with the highland Indians they have come to speak the Aymara language and have almost given up their own language, which was Puquina.... /Translated from the Spanish./

(Relaciones geográficas de Indias, Madrid, 1881-1897, Vol. II, p. xi.)

/The bibliography on pp. 40-41 is omitted in the translation; see the foreign text./

9:La Barre E-5 (1937-1938) 1946
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THE URU-CHIPAYA

By Weston La Barre

THE URU

TRIBAL DIVISIONS AND HISTORY

[illegible] *Bahina, Pukina, Puquina, Uruquilla, Uruquilla, Yarasana* (not to be confused with eastern Bolivian *Yaruro*), *Kiatakaratari* or "Big-Eyered People," and *Chanamamitari* or "Water-grave Eaters," the last two opprobrious *Aymara* nicknames, inhabit the region of Lake Titicaca and some of the watercourses of the inter-Andean Plateau (map 1, *No. 6*; map 4). "Uru" or "uru" seems to have been used commonly in the 17th century to mean "dirty, ragged, rustic," etc. It is now the most common name of these people. They call their language *Puquina*.

The Uru language has no connection with either *Quechua* or *Aymara*. It is probably the same, however, as the *Puquina* of the 17th century (Ant, 1607), although it is not the same as the *Puquina-Uru of Do la Cruzeria* (1906). The *Puquina* spoken by the Desaguadero Uru is closely related to the *Chipaya* of Lake Poopó, and Métraux (1936 a) therefore established an Uru-Chipaya family. Rivet's classification of Uru as *Arawakan* has not been widely accepted by linguists. We consider Uru-Chipaya to be an independent linguistic family.

Uru was called a "tongue general" of Perú by 16th-century writers (the "Relaciones geográficas de Indias" in 1582 calls it "one of the three general languages of the kingdom"), although its known distribution at a later date was confined to a few people scattered on the islands of Lake Titicaca, in the Río Desaguadero swamps, and near Lake Poopó. Vázquez de Espinosa (1942) found *Puquina* spoken in Sora and Uru settlements in the Cochabamba Valley. *Uru* evidently once had a much wider distribution than in recent times.

The Highland Uru all now speak both *Aymara* and *Uru*, and a few know a little Spanish.

The Uru of the coast of Tarapacá and Tacna are similar culturally to the *Changos* and are sometimes even called *Changos*. They are said to be descendants of the Uru of Lake Titicaca sent as colonists (*mitimaes*) in Inca times. But, as all now speak Spanish and no trace

5:La Barre E-5 (1937-1938) 1946
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of their native language remains, it is impossible to know whether they were linguistically related to the *Uru* of Lake Titicaca. It is highly possible that they were different, for "*Uru*" has been used even more inclusively than "*Chango*" and may have been applied to peoples of different languages.

Uru history is little known. The most ancient Highland *Uru* tradition, that in prehistoric times their bodies were used as binding material in building the great *Colla* structures, probably signifies that human beings were sacrificed when foundations were laid. They claim to be the oldest race in the world, antedating the sun. It is said that they are the people involved in the famous tribute of lice to the *Inca*.

In earliest historic times, the *Uru* appear to have lived on the numerous islands of Lake Titicaca and in the reed (totora) swamps of the Río Desaguadero. Alcedo, writing in the latter half of the 18th century, said that they were removed against their will from the islands of the lake to the mainland, where they dwelt in gloomy caves and holes in the ground covered with reeds. At the end of the 19th century, *Uru* was still spoken in scattered places: Ahuallamaya, Ancoaqui, Iruitu, and Nazacara in the Río Desaguadero region of Bolivia; and in Simiñaque and Sojapata in Perú (Polo, 1901). In 1873, there were *Uru* haciendas at Chcaraque, Taguau, Tacacatani, Chicani-uma, Machacamarca, Urcumi-uma, Huallaqueri, Calayampani, and Tocavi. There were 937 persons (448 males, 498 females), of whom 809 were Indians in the Peruvian section, but as this number included *Aymara*, it is doubtful if there were more than 200 *Uru* in 1873. In 1938, there were 30 taxable persons in the Ancoaqui area, which agrees well with Métraux's estimate (1936 a) that the entire Río Desaguadero region had less than 100 *Uru* in 1931.

Recently, the Ancoaqui *Uru* have been despoiled of their lands by the *Aymara* comunarios of Jesús de Machaca and retain only the few thousand square meters on which their village stands.

The Coast *Uru* are little known. Locana Machuca (Latcham, 1910) noted 400 fishermen in the cove of Atacama (Cobija), others from the Río Loa north to Pisagua on the Tarapacá coast, and "more than a thousand on the coast of Arequipa."

Unlike the friendly *Uru* of the Coast, the Highland *Uru* have long had a reputation for truculence and meanness. A 17th-century rhyme states that, "De indio Uro ningun hombre está seguro (No one is safe with an *Uru* Indian)." Acosta said that they were so brutish they did not even consider themselves human. Garcilaso called them "rude and stupid," and even the sympathetic Bertonio wrote of them as "a tribe of Indians looked down upon by everyone and of very low intelligence." Métraux found even the *Chipaya* less morbidly distrustful, suspicious, fearful, brutal, and stupidly avaricious than the

8:Fain T-5 (ca.1954) 1955
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101 Professor VELLARD from the University of San
114 Marco, Lima, had been working for some time on the Uru living in a hamlet named Iru Itu near the juncture of the river Desaguadero and Lake
12 Titicaca. He was of the opinion that this group were
194 the last survivors of the original population of the South American continent, certain authorities contend that they originally came up from the Amazon as they have a number of linguistic affinities with
197 certain Amazonian tribes. Their language is known as *Pukina* and is thought to be akin to *Arawak*, the great linguistic stock of South-eastern America.

174 Once having reached the highlands, what regions did they populate? There is a belief that they ex-
[361] tended along the banks of the Desaguadero as far as Lake Popo and were the founders of Oruro, which corresponds to the Uru words 'Uru uru',
[197] meaning "many Uru". But at an unknown date they were dominated, but never assimilated, by the
175 Aymara. One of the earlier Spanish chroniclers,
[361] DON PEDRO MERCADO DE PEÑALOSA, in a report dated 1586 in the Province of Pacajes, notes the presence, near the Desaguadero, of Uru, natives of the lake, where they were fishermen. He holds
[348 them in low esteem, remarking that they have no
351] talent as agriculturists, and adds the revealing piece

8:Fain T-5 (ca.1954) 1955
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of information: "the Incas refused to teach them the sun-worship, being content to receive a tribute of fish and baskets", and elsewhere it is said that either from a hygienic standpoint, or to occupy their leisure moments, the Incas demanded yearly a reed filled with lice. Threehundred and fifty years later, the situation has remained unchanged. Their secret mythology, which Professor VELLARD has studied, is extremely nebulous and confused. The Uru consider themselves to be the first race of pre-humans whose blood is not red. They had long legs, long heads and they never suffered from the cold or damp of the lake. There followed successive creations intermingled with cataclysms, far from the sun's rays, and a deluge; among all the peoples only the Uru, the Kaote-ake, the People of the Lake, survived, but subsequently other races appeared, the Wone-ake, who cultivated the earth and were their enemies, and who vanquished them.

The Uru appear from earliest times to have been an accursed race, an unfortunate people forever oppressed, taking refuge in a form of passive hostility. „They are brute beasts", remarks Father ACOSTA in

[1] See Review in the corresponding section of this issue.
[2] See also: VELLARD, JEHAN: *Dieux et Parias des Andes, Les Ourous*. Paris, Editions Emile-Paul, 1954.

[p. 303-C]

9:La Barre E-4,5 (1938) 1941
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sympathetic Bertonio lists the Uru in his vocabulary as "Vn nacion de indios despreciados entre todos . . . y de menos entendimiento," Paredes calls them "brotado . . . despreciables, de poco entendimiento, ásperos y zahereños." The Belgian traveller Walle says of them, "The face is lifeless and without expression; it betrays hardly a sign of intelligence." Posnansky writes:

> El Uru no tiene placeres, desconoce ahora el juego. La riza jamás asoma a los labios de su cara inmóvil, sin la menor mímica, tostado por el sol y petrificado por el viento glacial. Hasta sus niños son pusilánimes, apáticos y tristes; acurrucados y mudos. . . . Todo el aspecto de los Urus es el de un pueblo amordazado.

Métraux preferred their congeners, the Chipaya, to them as being less morbidly distrustful, suspicious, fearful, brutal, and stupidly avaricious than their neighbors:

> The Uru have a character and a genius as sombre as the Aymara. The stranger who comes to visit them receives a cold, even a slightly hostile welcome on their part. To this illwill is added the unhealthy rapacity of the Aymara and the Bolivians, and finally the apathy and heaviness of spirit which renders the *altiplano* Indian so downright hateful. . . . The last thirty Uru of the Desaguadero rival each other in hostility and distrust before even well-intentioned strangers, and it is scarcely pleasant to sojourn among them.

The present writer, however, after months of field-work with the Aymára, found the Uru vastly more sympathetic than the former truculent, hate-filled group; in my original field notes I have accounted the Uru a "cordial and smiling people . . . rather more vivacious and handsome than the Aymára"![14]

History. Of the history of the Uru almost nothing is known. Their only tradition is that they have lived in their present home immemorially but have been progressively despoiled of their lands by the Aymára. Alcedo, writing in the latter half of the 18th century states that those on the islands in Lake Titicaca had, against their will, been removed to the mainland, where they dwelt in gloomy caves and in holes in the ground covered with reeds. Throughout their history the Uru appear to have been a steadily and rapidly disappearing minority group, subject in turn to the Aymára, Inca, and Spanish.

Language. I did not live with the Uru long enough to learn the language in any sense, or even to control the phonemic system. The utter independ-

[14] J. de Acosta, *Historia de las Indias* (1591), p. 62. Garcilaso de la Vega, *Comentarios Reales de los Incas*, Vol. 7, p. 4. Bertonio, *op. cit.* Vol. 2, p. 380. Paul Walle, *Bolivia* (New York, 1914, tr. Bernard Miall). Posnansky, *op. cit.*, p. 90. Métraux (JSAP 27), p. 89; (28), p. 207.

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601 female baby, little girl = uč-tukun-wawa, kun wawa, tukun-wawa šu; young girl = pax-pak-uš; young woman = ux.

585 *Marriage.* Marriage nowadays is solemnized with the rites of the Bolivian Catholic Church, if at all. There is a tradition that formerly couples were married standing in the water of the Lake back to back. Marriage is 591 patrilocal, if this term has any meaning for a group like the Uru. More male 163 than female children are born to the Uru, which is curiously the case with other ichthyophagous groups as well. Uru men commonly take Aymára 563 women to wife, which accounts for the great acculturation in the direction 248 of this tribe nowadays. A kind of *Amphipod* (*Hialella pallida*), transparent, 832 and two to ten millimeters long, found at the roots of *totora* plants, is considered to be an aphrodisiac when toasted, according to Posnansky.

621 *Political Organization.* If the Uru at any time in the past ever had a tribal chieftain of any kind, the institution has long since disappeared. At present the organization of the group politically is the same as the compromise between ancient Aymára and colonial Spanish officials which is in ef- 622 fect elsewhere in the *altiplano*. The village "mayor" (Aymará *hilacata*, commonly called *ilacate* by the whites—from the Spanish *alcalde?*) is called in Uru *čapsti* or *xoraturčički* ("wearer of the necklace," from his insignium of 692 office, a necklace). This official is "elected" yearly. The regional ranking official or *corregidor* at Jesus de Machaca is called *čauk čapsti* ("big čapsti"). 701 Squabbles with Aymára neighbors are led by the *hilacata*. Anciently, it is said, Uru women accompanied the men into battle.

195 *Dances and Ceremonies.* Bertonio[28] lists several ancient Uru dances of the 535 16th century which have since disappeared: the *huchhu* (*huču*) or *si:a quir-* 178 *kitha* (*kirkiťa*), and the *chiy-chiy*, in which "chuspas" (bags) or "gualque- 527 pos" are held in the hand. The chief Uru "fiesta" of today is that of the 533 vernal equinox, which the Spanish missionaries moved from the 23rd to the 535 14th of September that the date might coincide with the Christian feast of the Exaltation. On this date they play *sikus*, sing and dance the "mimule," and practice the ancient pagan rite of the *wilanča* (<*wila*, Aymará "blood"?). The *pusip'ia* and *qena* flutes are played at the dance of *Taurila* on the date of Espiritu; the costumes for this dance are a little white apron or "sabanilla," a "poyo" or plumed hat, the "panisa" or "panasilla" (a collar of feathers), and the *kawa* or tunic, white for men and brown or black for women. The "mimule" and "taurila" are said to be like dances of the Chiriguano.

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[28] Bertonio, *Vocabulario* 2, pp. 84 and 161. Other information, Posnansky *op. cit.*, p. 103.